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observe in Mr. Webb's book frequent traces of a conviction that self-interest is the sole motive of human action. Thus, on page 114, referring to the proposal of Leasehold Enfranchisement, Mr. Webb remarks: "How this ever came to be considered a radical measure, or one deserving the support of the masses, *who are not property-owners*, will remain a mystery to future ages." It is probable that Socialism may find it necessary to make certain concessions to Individualism; but that it should concede the principle of universal selfishness cannot but be a matter for regret to a writer in an ethical journal. That there is at present a tendency to make this concession seems clear from the writings of several socialists, as well as Mr. Webb. It is to be wished that they could remember that in becoming practical it is not necessary to become cynical. J. S. M.

THE NEW POLITICAL ECONOMY. By Henry Rose. London: James Speirs, 1891. Pp. viii., 152.

Mr. Rose believes "that if there is one class more than another which needs preaching to in these days, it is the political economists." Whether they need it or not, they certainly get it. And probably Mr. Rose is right. If we may adapt the saying of Plato, society will never be regenerated until religious men become economists, or those who are economists become religious. Mr. Rose's little book is chiefly devoted to a study of the teaching of Carlyle and Ruskin on economic questions; but it also includes, somewhat oddly, a similar study of Mr. Henry George. The tone of the book is excellent and stimulating, and, though not containing anything very novel, it will no doubt interest a considerable circle of readers. Mr. Rose describes himself as a socialist, but he seems to use this term somewhat loosely. Speaking of his three heroes, he praises "the judicial way in which they recognize the respective and reciprocal provinces of Individualism on the one hand, and of State control on the other. . . . They have, indeed, in this matter struck the happy mean of sobriety and reason. What but the highest perfection of the individual—of every individual—do they seek? And who have more powerfully pleaded for that measure of liberty on which individual perfection depends? But to the conception of individual freedom to do right they add the individual obligation to co-operate with society for the general good." Mr. Rose seems to be a socialist only in the sense in which "we are all socialists." Might we venture to suggest to Mr. Rose that, in a future edition, he should omit the study of Mr. Henry George, and insert one of Arnold Toynbee instead? J. S. M.

THE PATH TOWARDS KNOWLEDGE; DISCOURSES ON SOME DIFFICULTIES OF THE DAY. By W. Cunningham, D.D. London: Methuen & Co., 1891. Pp. viii., 241.

These twelve discourses, coming from an eminent economist and historian, must command a considerable degree of attention. Their point of view is probably too distinctly Christian, and even too distinctly that of the English Church, to be entirely acceptable to a number of the readers of this JOURNAL. Dr. Cunningham indicates the main aim of the publication by stating the questions it is designed to answer: "*What guidance has the Christian faith to give for actual nineteenth century social problems?*" Much, as I believe: and I

have tried to illustrate this belief by showing how Christian morality deals with suggestions which are being discussed in quiet corners and with bated breath, as well as with the proposals of more vehement agitators.

“*But, after all, is this guide to be trusted? Is the Christian faith tenable by thinking men to-day? Can it hold its ground firmly and not be forced to retreat as empirical science advances? Are not more spiritual faiths maintained in the East? Is there not a less debatable faith in humanity?*” I have tried to illustrate some of the reasons for believing that the Christian faith is trustworthy, by examining attacks which were made upon it long ago, as well as the claims of its latest rival.

“*At least is it not discredited by the divisions among professing Christians and by the ‘insubordination’ of some of the clergy?*” To me at least it does not seem that these things justify us in neglecting its teaching, and I have exemplified my opinions by taking one or two prominent instances.”

The following are the titles of some of the more interesting essays: “Marriage and Population,” “Socialism,” “The Ethics of Money Investment” (originally a lecture to the Ethical Society in London), “Positivism: its Truth and its Fallacies,” and “The Unitarians.” Dr. Cunningham nearly always succeeds in making his point of view perfectly clear, and his point of view is nearly always one for which there is a good deal to be said. Even those who are unable to accept his fundamental position can hardly fail to be interested and instructed by his remarks.

J. S. M.

MODERN HUMANISTS. By John M. Robertson. London: Swan Sonnenschein & Co., 1891. Pp. vi., 275.

This book consists of an interesting series of lectures on Carlyle, Mill, Emerson, Matthew Arnold, Ruskin, and Herbert Spencer, regarded as humanists or critics of life. Mr. Robertson's own attitude might be pretty well summed up in Shelley's line *Εἰμι φιλόανθρωπος, δημοκράτικός τ' ἄθεος τε*. He writes from the point of view of a materialistic evolutionist. Hence his treatment of Mr. Herbert Spencer is naturally more sympathetic than that of most of the others. On all of them, however, he occasionally makes penetrating observations. To Carlyle he is perhaps least fair. In one passage he refers to him as “gnashing his teeth, this raucous prophet, hooting like a Yahoo, snarling like a beast of prey.” Such language is evidently not a criticism of Carlyle, but rather of Mr. John M. Robertson. On Mill he has some keen criticisms to make, especially on his defence of Theism. The essay on Emerson seems to me specially appreciative and searching. He well says of him that “he is the very poet of optimism, which it is not an easy thing to be: prosperity is prosaic, and the poetic impulse turns most spontaneously to shadow. It is his glory, and a glory not easily won, to have convinced men that every age must find its highest inspiration in itself, if it is ever to be capable of giving inspiration to others.” He is severe on Matthew Arnold. “Righteousness and truth!” he exclaims, “yes, in the name of humanity, let us have them: the world is perishing for lack of them. But what are righteousness and truth; and how are we to determine what deserves to be of good report? If ‘whatsoever things are honest’ is to include the Tarpeian Rock and the lash for men exasperated into transient riot by tyrannous